

# AMIAA News

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Editor:  
M.B. Janbazian



Representatives of Armenian Churches and Organizations of North and South America with His Holiness Vehapar Vazken I and His Holiness Vehapar Karekin II (February, 1989—New York)

## OUR CHRISTIAN MISSION AMONG ARMENIANS



Dr. H. Philip Hounanian, President of AMAA

Jesus did not work alone. According to the Gospel of Luke, Jesus appointed the Seventy-Two<sup>1</sup> and sent them two by two to outlying towns and villages, before he himself visited them. In addition, he chose and commissioned Twelve Apostles and charged them to go and preach in the hamlets and townships of Galilee but instructed them to take nothing extra or special for their personal journey needs. It is also important to note that these journeys were not one way trips. The apostles and disciples always came back to report, to communicate, to be debriefed and briefed, often in a quiet lonely place where they could also rest to be "recharged" and avoid being "burnt out," since many of them were over-achievers. Our task too is to emulate these early Christians in our own mission work today, in terms of inner preparation, field preparation, e.g. preparing local workers, returning home and communicating with crisp, well-thought-out reports and follow-up visits, as did Apostle Paul in his journeys.

At the present time we do not have many full-time missionaries in the Armenian Missionary Association. "The crop is heavy but laborers are scarce; you must therefore beg the owner to send laborers to harvest the crop."<sup>2</sup>

Some may say that the AMAA (per-

haps by default) has assumed too many functions, however essential; for examples here and/or abroad: aid to students, churches, church schools, colleges, pastors, teachers, social services, the needy and the sick; provision or publication of Bibles, books and pamphlets; and Earthquake Relief. Also, AMAA has been able to assume to some extent the role of the American Board of Foreign Missions and the Near East Relief-type work among Armenians. Are we "spreading ourselves too thin?" is a good question. Are we like the early apostles where they had to stop and sort out their priorities, as reported in the New Testament?<sup>3</sup> "So the twelve called the whole body of disciples together and said, 'It would be a grave mistake for us to neglect the word of God in order to wait at table. Therefore, friends, choose seven men of good reputation from your members, men full of the Holy Spirit and wisdom and we will appoint them to deal with these matters, while we devote ourselves to prayer and to the ministry of the world.' " Is it time to ask ourselves the same question?

I once had a Ph.D. scientist from India working with me who said to me that a definition for Deity, in their religion, is One who is "all things to all men."

But with the help of our God and with sincere devotion, AMAA has done quite well in the organizational and material aspects of our Christian missions. The rationale may be that the unions of our Evangelical Churches would handle and lead the spiritual aspects of their respective constituent areas, which is as it should be. But the AMAA charter<sup>4</sup> says, "The AMAA shall have at heart the religious cultivation, the spiritual growth and development of the Armenian people, enabling them to stand firmly in their Christian faith, to devote themselves to the Christian mission and to uphold the following purposes as the bases of all the activities of the Association." Then it cites: The Armenian Evangelical basis or foundation and fellowship, religious/educational/philanthropic work, establishment/management and foremost based on

by H. Philip Hovnanian

religious, spiritual, Christian and evangelical foundations and aims. Therefore, besides the material aid and organizational efforts, AMAA is expected to be directly involved in Armenian Christian mission work and wherever there is a genuine Christian need and it is welcomed by our people. Should we not ask with the apostles as in Acts 6:2-6 the same question about serving or not serving at tables?

It is estimated that Evangelicals are perhaps a mere 5% of the total Armenian population in the diaspora. But this has not deterred us from trying to reach out to all Armenians within our capacity or means. For example, all the Armenian Evangelical Church schools in the Middle East get support from the AMAA and its affiliates (e.g. Philibosian Fund) including Haigazian College. These church-connected schools pride themselves that Armenian Apostolic children comprise up to 80% of their student population. This ratio is probably higher for social service activities, etc. Thus, ecumenically speaking, at least among Armenians, we have succeeded in meeting our goals in the Armenian Evangelical work without proselytizing. However, I believe that AMAA subscribes to the rationale of the first president of the American University of Beirut<sup>5</sup> (at that time called the Syrian Protestant College), Rev. Dr. Daniel Bliss, who stated in 1871: "... it will be impossible for anyone to continue in this college long without knowing what we believe to be the truth and our reasons for that belief." Dr. Bliss continued by saying that his students, faculty and staff were free to believe in a God, many gods or no God, but he would make sure that everyone understood the college's belief. The college was a Presbyterian Christian mission. Likewise, our tenets and beliefs primarily stem from the twelve articles in the Confession of Faith of 1846 of the Constantinople based Armenians who called themselves Persecuted Christians.<sup>6</sup> We are not doctrinaire and we do not require recipients of our assistances to believe as we do (we do not even have unanimity among ourselves) but we expect them to

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## THE MANDATE OF THE CHRISTIAN COMMUNITY

by Dikran Y. Hadidian

Recently, I was asked to speak about wars in the Middle East, between Jews and Arabs, Arabs and Arabs, Christian Arabs and non-Christian Arabs, between religious people, between people who profess to believe in one God, between Jews, Christians, Muslims and all the variety of shades represented in each of these traditions.

I was asked to speak about wars "out there" thousands of miles away from the relatively peaceful suburbs of Pittsburgh, Chicago, Dallas, San Francisco and Boston. Are these wars different from any other wars—the wars in the Old Testament times, the wars of the Crusading period, the wars in Europe when Europe was the center of Christendom, the Civil War in our country, the First and Second World Wars and the wars in Korea and South Vietnam?

"What causes wars," asked James, "and causes fighting among you? Is it not your passions that are at war in your members. You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. You ask and do not receive because you ask wrongly, to spend it on your passions."

Aren't wars politically inspired and economically motivated? If so, what do we do with the man of Nazareth who hung between two men condemned as zealots, who were political offenders with religious motivations. Was not the man from Nazareth accused of blasphemy and of being a political rebel and a disturber of peace, making him a godless person and a politically useless man. "He was despised and rejected by men; a man of sorrows and acquainted with grief; and as one from whom men hid their faces," or as the Jerusalem Bible puts it, "a man to make people screen their faces." These are Isaiah's words immortalized by Handel in his oratorio, *The Messiah*, words which are profoundly meaningful in expressing what the man from Nazareth wanted to convey as he hung on the cross on Good Friday.

So we Christians at this hour are raising questions about wars and we would like to know why they "out there" are

fighting. Does it not occur to us that we are among those people who screened their faces? What was it that made them not want to see, so they hid their faces? Why is it that you and I, as we confront Christ, do the same? Why do we exclude him from our total life? We take all the scandal out of the message of the crucified Christ by relegating him to the area of personal, private and inner life and piety where the message becomes acceptable, harmless, palatable and sweet. So we are able to say with John Newton, "How sweet the name of Jesus sounds in a believer's ear! It soothes his sorrows, heals his wounds and drives away his fear."

The generation that sent Jesus to his death did not think so. It was not a sweet name but a name that deeply disturbed the peace of the established religious community. That generation, as ours, firmly believed that you could not mix church and state, religion and politics, economics and morality. Each had its own domain. They and we, like the man living in the tombs, when encountered by Jesus, say to him, "What do you want with me, Jesus, son of the Most High God? Swear by God you will not torture me!"

We do not realize that the man from Nazareth was a man who believed that God is the Creator of heaven and earth. The apostle Paul reflecting on Christ said, "God wanted to unite all things in him, things in heaven and things on earth." (Eph. 1:10)

We have assumed that God peculiarly is concerned with certain human activities rather than with others—that He is pre-occupied when we read the Bible, meditate, attend church services and activities connected with church institutions: that he is only concerned with "personal relations," family life, with the speculative rather than the active life...

The history of the Christian church is full of attempts to particularize the concerns of God. But unlike the Dead Sea community, Jesus established no monasteries nor did he ask his disciples to internalize their religious experience. On the contrary he dispersed his disciples like

sheep among wolves. He gave no guarantee of a quiet, peaceful, normal life. The many attempts to withdraw from the world in order to create Harmony community, the Ephrata and Shaker communities, all failed. The cross is a reminder that the Lord of the Church did not accept a life and a faith that yearned for tranquility in the inner being when the world was in constant turmoil. There is a curious statement in Luke's Gospel where right after the Transfiguration it is stated that Jesus resolutely took the road to Jerusalem. For Jerusalem was the pulse of the people consisting of the Herodians, the Pharisees, the Sadducees, the Romans and the crowd. He headed himself toward the maelstrom but with some equivocal feelings which surfaced in his prayer at the Garden of Gethsemane—"Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine." The intensity of his feelings and the utter commitment to the will of God is expressed in the words, "and his sweat fell to the ground like great drops of blood."

What was God's will, we ask? It was to strip himself (and for ourselves) from all kinds of myths by which he was surrounded, as more so we are today—the myth of civilization, of technology and progress, of education, of proper and ethnic heritage, of democracy, of white supremacy, of Christianity as a respectable means of behavior, of emancipation by violence and liberation through changing our vocabulary from "man" to "person". All these and many more myths we have to strip away and stand naked before our God and it is only then that we are ready to be clothed as humans, as members of the human race and not of one particular nation or people.

How do we answer question, "How long O Lord, are we to fight each other?" The answer lies in the fact that as long as the church, which is the Body of Christ, limits its services to such areas as ministry to the sick, feeding the hungry and the elderly, counseling the broken-hearted people—and leaves matters of global concern to "others" who are outside of the Body of Christ, we shall never

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## CATHOLICOI VAZKEN I AND KAREKIN II MEET IN NEW YORK

An unprecedented and historic ten-day meeting in New York of the two Armenian religious leaders, His Holiness Vazken I, Catholicos of All Armenians, and His Holiness Karekin II, Catholicos of the Great House of Cilicia, began on February 3, 1989, when both Pontiffs arrived in New York's Kennedy Airport within hours of each other. His Holiness Karekin II had come to the United States upon the invitation of His Holiness Vazken I to join in coordinating earthquake relief efforts by Armenian organizations in North and South America. The many public and private events they attended included a meeting with President George Bush and conferences with representatives of all major Armenian organizations of the American diaspora. Apart from the church services, public functions and meetings, Armenian Missionary Association of America (AMAA) and Armenian Evangelical Union of North America (AEUNA) representatives attended private audiences with the Catholicos.

The tone of the visit was quickly set at Hrashapar services in St. Vartan Cathedral in New York when His Holiness Vazken I told the large audience of clergy and laymen that although the earthquake was a prime reason for his trip, he was also deeply committed to the realization of mutual understanding and cooperation leading to true unity in the Armenian Apostolic Church. He expressed the hope that the solidarity he and Karekin II feel will provide an impetus toward reconciliation. Karekin Vehapar expressed his profound thanks to his "elder brother" for inviting him to the United States to coordinate relief efforts. Acknowledging that the earthquake had brought them together, he confided that even prior to that disaster he had decided to go to Soviet Armenia in order to begin a dialogue between the two Sees. Karekin Vehapar pledged his solidarity with Vazken I, saying, "We must all work together to bring our homeland out of its misery."

The highlight of the week was the two-day meeting with representatives of the major Armenian organizations participating in the relief effort. His Holiness



AMAA and AEUNA representatives with Vehapars Vazken I and Karekin II.

Vazken I presided, sharing the chair with His Holiness Karekin II.

Both the AMAA and the AEUNA were invited to participate in the meeting. Representing the AMAA were: Dr. H. Philip Hovnanian, President; Mrs. Elida N. Telfeyan, Vice President; Mr. Robert Hekemian, Board Member; and The Rev. Moses B. Janbazian, Executive Director. The AEUNA was represented by: The Rev. Karl Avakian, Moderator; The Rev. Yessayi Sarmazian, Vice Moderator; Mr. Archie Cherkezian, Treasurer; and The Rev. Vartan Hartunian, Board Member.

Both Catholicos addressed the gathering. Vazken Vehapar reiterated the need of the diaspora to have complete firsthand information about the severity of

the disaster. He also stressed the need for western technology and equipment. Karekin Vehapar pledged his support to Vazken I. He emphasized the role that the diaspora must play in the "advancement of the quality of life in Armenia."

Bishop Diran Gureghian, Primate of the Diocese of Moscow, gave an extensive report on the damage caused by the earthquake. Mr. Krikor Khandjian, an artist and well-known public figure in Soviet Armenia, presented the various projects that have been planned by officials for Stepanavan. His Holiness Vazken I had earlier presented the proposition that the American diaspora underwrite the reconstruction of that town.

## DEDICATION OF THE BUILDING OF THE ARMENIAN EVANGELICAL CHURCH OF HOLLYWOOD

After many years of our wandering from place to place, the Lord granted a church building to the Armenian Evangelical Church of Hollywood in answer to ardent prayers of the congregation and friends. The Armenian Missionary Association of America (AMAA) generously financed the purchase and handed the building over to the church under a very convenient repayment plan. Our people will always be grateful and remember this act of love of the AMAA.

The building needs extensive repair and renovation work, which will take months and cost tens of thousands of dollars.

Learning that the AMAA was going to hold a meeting of the Board of Directors in Los Angeles, CA, on February 18, 1989, the Church's Board of Directors decided to schedule the dedication service of the building on the following day so that all of the AMAA Board members, who had been so supportive of this church since its inception, could attend this historic event. The dedication service also included Rev. Chaparian's Installation, giving the Pastor and the congregation an excellent opportunity to rededicate themselves to the Lord.

Accordingly, invitations were sent to the AMAA asking them to hold their Board meeting at our church as our guests. Also, letters were sent to all member churches of the Armenian Evangelical Union of North America, inviting their participation.

The AMAA Board of Directors arrived as planned and held its meeting on February 18, 1989. The next day, Sunday, February 19, at 7:30 p.m., The Rev. Moses B. Janbazian, Executive Director of the AMAA; AMAA Board members; The Rev. Karl Avakian, Moderator of AEUNA; The Rev. Harry Missirlian, Minister to the Union; along with 12 pastors from sister churches, participated in this historic event. The sanctuary was packed with over 400 members and guests. Dr. H. Philip Hovnanian, President of AMAA, could not attend the service, so Mrs. Elida N. Telfeyan, Vice President of the Association, brought the greetings and delivered the church key,



Part of the large Congregation attending the Dedication of the new building of the Armenian Evangelical Church of Hollywood

which was accepted with thanks and gratitude by the Pastor, Rev. Chaparian. The Rev. Karl Avakian, Moderator of AEUNA, brought greetings from the Union and churches. He also performed the dedication prayer. The Rev. Harry Missirlian, Minister to the Union, delivered the English message and The Rev. Moses B. Janbazian, delivered the Armenian message. Both messages were very inspiring and encouraging.

Aram Garabedian, Vice Moderator of the church, warmly acknowledged the work done to repair and to renovate the building and thanked all those who had participated by donating their money, time and talent. He mentioned that so far about \$200,000 had been contributed, about half of it in cash and the rest in goods and services. Mr. Garabedian also presented Rev. Chaparian for Installation on behalf of the congregation. The Installation was officiated by Rev. Missirlian, Rev. Avakian and Rev. Dr. Herald A.G. Hassessian, Chairman of the Ministry Committee of AEUNA. The charge to the Pastor was given by The Rev. Roger Minassian, Pastor of Pilgrim Congregational Church in Fresno, CA.

The youth choir of the church sang several beautiful songs and sharagans. The choir leader was Mrs. Lucine Aghababian-Hubbard, who has generously volunteered to teach music and songs to the children and to conduct the choir.



Elida N. Telfeyan, AMAA Vice President, presents Church building's keys to the Rev. Apraham Chaparian.

The words of Mr. Harold DeMirjian, AMAA Board member and Chairman of the Joint Home Missions Committee, aptly described this occasion: "We are thankful to our Father in Heaven, who has endowed us so abundantly with His blessings. We are grateful for the general health and prosperity of our churches. We are also grateful for the dedication and the leadership of our ministers, who have so diligently toiled to help us follow the example set for us by Christ the Savior. It is appropriate that, on this occasion, we also express our collective gratitude to our Father in Heaven for the Armenian Missionary Association of

America and to all of her supporters and servants. For it was the most compassionate response of the AMAA towards the needs of the Hollywood church that made this dream a reality.

"This is the very first church dedication I have witnessed during my lifetime. It is a rewarding experience. I hope and pray that we will have many such opportunities for rejoicing in the future."

The service was a real celebration that lasted about two hours. Those present were deeply moved and blessed, thanking the Gracious Heavenly Father and praising the Lord, Jesus Christ, for His abundant love and mercy.

This really was a very memorable time and will long be remembered by everyone who attended this exhilarating event.



Rev. Moses B. Janbazian, Executive Director of AMAA, delivering the sermon in Armenian.

## OUR MISSION (continued from page 2)

be Armenian Christians. We do not attach any extraneous meanings to the term Armenian Christians. There are no hidden requirements, e.g., political, social, class, regional or geographic qualifications. But why Armenian—an ethnic requirement? This is merely because we have to strengthen ourselves first in every essential way before we go out to the world at large. We also believe that most Armenian Christians personally or as a church parish reach out to non-Armenians. Many even have non-Armenian Christian affiliations such as the United Church of Christ, Presbyterians, etc. There is no contradiction here. In fact we encourage fraternal interaction with other denominations, especially the Armenian Apostolic churches which we respect as the "Mother Church." But AMAA's primary tie or inalienable affiliation or closest

association is with the Armenian Evangelical Unions (Armenians in Europe, in the Middle East, in America, etc.)

We also regard as our ultimate goal as recorded in the Gospel of Mark<sup>7</sup>, the charge by Christ: "Go forth to every part of the world and proclaim the Good News to the whole creation. Those who believe it and receive baptism will find salvation," or in Matthew:<sup>8</sup> "Go forth therefore and make all nations my disciples." We also join Dr. Tom Hale<sup>9</sup> and Dr. Cynthia Berberian Hale, medical missionaries in Nepal, who say: "God's purpose is to communicate His love to people everywhere."

In the last 100 years, the Armenian nation has experienced devastating martyrdom on three times<sup>10, 11, 12</sup>, plus the major earthquake disaster in Armenia of December 7, 1988. The AMAA is doing its

best with the full support of all the Armenian Evangelical Churches of the world to help alleviate the extreme plight of the Earthquake survivors, e.g., together with Medical Outreach for Armenians in the medical field. An AMAA delegation will have gone to Armenia by the time this article sees daylight, in order to assess our priorities of assistance.

Early Christian Armenians were missionaries even to neighboring countries. St. Mesrop Mashtots (the inventor of the Armenian alphabet) in the early 400's A.D. helped other countries such as Georgia and Caucasian Albania with the invention of their alphabet for translation of the Bible.<sup>13</sup>

Now we ask again: Aren't we ready for a full-time, well-prepared Missionary Christian to work among Armenians of the diaspora?

gelical Reformation Causes and Effects, publisher: AMAA, pp. 150-51 (1972).

<sup>7</sup>. Mark 16:14-15

<sup>8</sup>. Matthew 28:19

<sup>9</sup>. Thomas Hale MD, Don't Let the Goats Eat the Loquat Trees: The Adventures of an American Surgeon in Nepal, Zondervan Books, p. 241 (1986).

<sup>10</sup>. W.N. Chambers, Yoljuluk, Smipkin Marshall Ltd. and AMAA (published 1928, republished 1988).

<sup>11</sup>. Avedis Jebejian MD, The Diary of Dr. Avedis Djebedjian, Captain in the Ottoman Army, 1914-1918. Published by Violet Jebejian Library, Beirut 1986.

<sup>12</sup>. Faiz El-Ghusein: Martyred Armenia, Tankian Publishing Corp. (1st published 1917) depicting the genocide of the Armenians by the Turks in 1915. The author was a Bedouin notable of Damascus. He was Governor of Kharpout.

<sup>13</sup>. S.H. Varjabedian, "The Armenians," published in Chicago in 1977, p. 61.

### References:

<sup>1</sup>. Luke 10:1

<sup>2</sup>. Luke 10:2

<sup>3</sup>. Acts 6:2-6

<sup>4</sup>. Constitution and Bylaws of the Armenian Missionary Association of America as Amended in 1986 and 1988-89.

<sup>5</sup>. Faith M. Hanna, An American Mission, the Role of the American University of Beirut, Alphabet Press, pp. 6-7, 1979.

<sup>6</sup>. G.H. Chopourian, The Armenian Evan-

## MISSION NOTES FROM THE MIDDLE EAST

Paul Haidostian is an AMAA fellow attending Princeton Theological Seminary, where he is a second-year student pursuing a Ph.D. degree in Pastoral Theology. The AMAA is underwriting his tuition and other expenses at the Seminary. Paul has made a commitment to return to Beirut after graduation and serve on the faculty of the Near East School of Theology (NEST). Sponsoring Paul is part of the AMAA's concern for developing leaders for our churches.

"The summer of 1988 was an extremely challenging time for me since I spent most of it travelling between Lebanon and Syria, delivering a sermon here and leading a youth camp there, surrounded mostly by conditions and voices of despair.

"Most of the people I worked with were dedicated servants of our Lord, trying to do their best under impossible circumstances because they trust in God's miraculous possibilities. I could see clear-

ly, though, how tired they were of what was going on around them, and yet they were ready to continue.

"I am so glad I had the opportunity to preach the Gospel of Christ in five of the Armenian Evangelical churches in Syria and Lebanon, to attend the convention of the UAECNE, and to participate in the summer camps of the Christian Endeavor societies.

"In addition to leading youth or adult worship services on different occasions, I participated in a retreat for the youth of the First Armenian Evangelical Church in Beirut. I thank God that our youth, both in Lebanon and Syria, had their plans for summer camps realized. More than a hundred youth attended the camp in Kessab, Syria, on August 7-14, for which I had prepared a set of Bible studies and presented six lectures on 'The Elect' Many youth came to Christ, deciding to become communicant members of their churches.

"Through these and other experiences I came to realize that in spite of everything, our youth in the Middle East are responsive to the Word of God, because God's Spirit is the One working in them. We do not have the right to despair; we are called to engage in sacrificial service as the agents of God. At a time when the number of Christian workers is in decline, the needs in our churches and communities are increasing rapidly. We have to pray for people who will be ready to work in our communities there in various traditional as well as modern methods to sustain the work God has started among our people. On behalf of our youth in the Middle East, I would like to thank the AMAA for its important part in that work. And, personally, I wish to express my heartfelt gratitude to the AMAA for its generous sponsorship of my training for my future teaching ministry at the Near East School of Theology."

## AMAA'S JAMES G. JAMESON ESSAY CONTEST OPEN TO STUDENTS

Each year the James G. Jameson Essay Contest invites young Armenians to submit essays to the Armenian Missionary Association of America (AMAA). The Contest is open to all Armenian students in high school or college.

The rules are simple. Each essay should deal with some aspect of Armenian history, literature, religion, culture, travel or current events. Essays should be original, unpublished, between 1,000 and 2,000 words in length, and typed in English. Each entrant should indicate whether he or she is a high school or college student.

Entries are judged by a panel appointed by the AMAA

Publication Committee, whose chairman is Dr. Fred Assadourian of North Bergen, NJ.

Two prizes of \$200 each are awarded for the best essays by a high school student and a college student, respectively. Last year's winners were Roxanne Bezjian of Albany, CA (college) and Ann Boyajian of Paramus, NJ (high school).

Entries should be submitted to: **Armenian Missionary Association of America, 140 Forest Avenue, Paramus, NJ, 07652.**

Don't forget the deadline: **May 31, 1989.**

## THE MANDATE (continued from page 3)

find the message of the Cross penetrating the walls where the destiny of the human race is shaped. We are shocked daily by the acts of terrorism in all corners of the earth and yet we screen our faces to the fact that our faith has never penetrated all levels of our private and public lives. So the world "out there" remains with its problems of injustice and enslavement, power and manipulation, greed and selfishness. One Christian put it this way: "To whom we belong is finally decided by which voice we listen to! All human existence depends upon whom we belong

to, and to whom we are prepared to give the last word has a determining influence on our humanity, on our relationship with earthly and transcendent powers. It is the one reality by which we wish to see all others measured."

The world is still waiting for us the Church as the body of Christ to take the message of the crucified Christ seriously and earnestly—to distinguish it from man-made gods and ideologies and hopes and aspirations. We must put foolishness and scandal back into our faith, for it is our morality that finds the

Gospel to be scandalous. "But to those of us who are in the way, see it as God's power to save"—to save us from self-deception, self-esteem, and self-centered lives.

The mandate of the Christian community is to accept the lordship of Christ over our total lives so that we become human and hence create humanity. It is only when our humanity is lost that we fight and wage wars, kill and destroy. but in Christ the promise is that our humanity will be restored. We shall become the People of God.

## AMAA EXECUTIVE DIRECTOR VISITS WEST COAST

From February 16 through March 8, 1989, The Rev. Moses B. Janbazian, Executive Director of the Armenian Missionary Association of America (AMAA), visited the West Coast and engaged in a wide variety of church visitation, mission interpretation and other AMAA-related activities. Rev. Janbazian's busy schedule included the following:

- Attending an AMAA Board of Directors meeting on Saturday, February 18, at the recently purchased building of the Armenian Evangelical Church of Hollywood, CA. A large majority of Board members, as well as many invited guests, participated in the meeting, which was devoted mainly to matters related to Armenian earthquake relief.

- Visiting Armenian Evangelical churches in California and delivering mission-related sermons at the Armenian Cilicia Congregational Church of Altadena, CA; the Pilgrim Armenian Congregational Church of Fresno, CA; and the Calvary Armenian Congregational Church in San Francisco, CA.

- Speaking at several luncheons organized by local AMAA Chapters and Church Mission Committees, informing West Coast members and supporters about recent developments in the mission field of the Association and the AMAA's role in the Armenia relief effort.

- Holding special meetings with the members of the Armenian Evangelical Fellowship of Saratoga, CA, and the AMAA Peninsula Group to inform them about the Association's achievements, challenges and opportunities in the mis-

sion field at home and overseas.

- Visiting the AMAA-financed Armenian Evangelical Social Service Center of Hollywood, CA, and the Charlotte and Elise Merdinian Armenian Evangelical School in Sherman Oaks, CA. During a special morning chapel service, the Principal of the Merdinian School, Mr. Aram Boolghoorjian, presented a check for \$18,500 to Rev. Janbazian, representing the collection of the students of the School for the AMAA's relief work in Armenia.

- Participating in the dedication ceremonies on Sunday, February 19, of the sanctuary of the Armenian Evangelical Church of Hollywood and delivering the sermon of the day. The church building, located at 4950 Franklin Avenue in Los Angeles, was purchased by the AMAA several months ago to meet the needs of a new and growing

congregation.

In addition to these activities, Rev. Janbazian also visited and conferred with the officers of the Stephen Philibosian Foundation, the executives of World Vision, pastors, church mission committees, other supporting organizations, individual donors and AMAA benefactors.

"My three-week field trip to the West Coast was marked with many heart-warming experiences," Rev. Janbazian reported to the AMAA Board. "The warm and unreserved hospitality with which I was received by our churches, supporting groups and individual members was a reassuring indication of the genuine love people feel for the AMAA. The sensitivity to the needs of others, the solidarity with our people in Armenia and the Middle East, the generosity and, sometimes, sacrificial giving that I witnessed among our people was simply overwhelming."



Calvary church youth share in the AMAA Sunday Luncheon Program.



First photo: Mrs. Ronnie Henesian, Treasurer of the Peninsula Chapter of AMAA reports to participants in the missionary luncheon/meeting. Second photo: The Executive Director with (from left) Mrs. Gladys Shegoian, chairperson of AMAA Calvary Church Chapter; Mrs. Rosine Shamlian and Mrs. Armine Adrouny, sponsors of the AMAA benefit luncheon.

## MISSION NOTES FROM BELGIUM



Mr. Sarkis Pasaoglu

The following is an abbreviated form of a recent letter received from Mr. Sarkis Pasaoglu, our Christian worker in Brussels, Belgium. Sarkis is a second-year student at L'Institute Biblique Belge and is being trained for Christian ministry. In conjunction with his studies, Sarkis leads the newly formed Armenian Evangelical Fellowship of Brussels. Sarkis' training, as well as his Christian work among his fellow immigrant Armenians from Turkey, is made possible through the financial support of the members of the AMAA.

"I always thank our Lord, Jesus Christ, who has given me the opportunity to study at a Bible school, and who has allowed me to have the support of the Armenian Missionary Association of America.

"Our trip to Germany with Pastor Agopian went very well. We stayed at Duisburg nearly four days and had the opportunity to visit Armenian families and hold meetings. After the meetings, several friends said that they were very happy to see us and listen to the Word of God.

"In particular, we talked to the young Christian couple whom I had mentioned in my first letter. Our conversation with the husband was very useful. Pastor Jean Agopian talked with him at length about eventually working together. My impression is that he, indeed, wishes to serve the Lord, especially among his own people. I heard several very favorable com-

ments about him from acquaintances in Duisburg. In my opinion, he will be very useful for the work in Germany.

"Our meetings in Brussels are proceeding very well. I had time to look for a hall for our meetings, and I found one. It is a ground-floor apartment with three rooms. One of the rooms is big enough to accommodate 70-80 people easily. It is very well located for our meetings. In this section of the city there are many Armenians.

"Thank you for your prayers and continued assistance."

## SYMPHONY COMMEMORATES ARMENIAN EARTHQUAKE VICTIMS

Armenian composer Albert Darakjian's "Flight of the Eagle," dedicated to the recent earthquake victims in Armenia; had its world premiere on Saturday, March 11, at 8:00 p.m.

The concert by the Garden Grove Symphony featured Richard Carpenter of the famous Carpenters duo.

Mr. Darakjian is well-known for incorporating Armenian folk tunes in his symphonic poems. The concert, held at the Don Wash Auditorium in Garden Grove, CA, was co-sponsored by Hughes Investments and the Garden Promenade Shopping Center.

Mr. and Mrs. Darakjian are Endowment Funders and systematic contributors to AMAA missions.

## STEPHEN PHILIBOSIAN FOUNDATION CONTRIBUTES TO ARMENIA RELIEF

The Stephen Philibosian Foundation, based in California, recently donated \$25,000 to the AMAA and another \$25,000 to the Armenian Assembly as part of the Foundation's relief efforts on behalf of the earthquake survivors in Soviet Armenia.

The Foundation was established 20 years ago by the late AMAA Benefactor, Stephen Philibosian, as a philanthropic institution dedicated to the welfare of all Armenians, in the United States and overseas, without distinction as to religion or background. The income from the Fund is allocated for "religious, charitable,

scientific, literary or educational" purposes.

Since its inception, the Stephen Philibosian Foundation has worked closely and cooperatively with the AMAA on many specific projects to provide educational, religious and social services to Armenians worldwide.

The Chairman of the Foundation is Mrs. Joseph H. Stein, Jr. of Malibu, CA, daughter of the founding benefactor. Members of the Trustees include Albert Momjian, Esq. of Huntington Valley, PA; Mr. Nazar H. Daghljan of Lansdowne, PA; Mrs. Louise Danelian of Los Angeles, CA; The Rev. Moses B. Janbazian of Paramus, NJ; Mrs. Michael Landes of Palm Desert, CA; and Mrs. Richard Smith of Sherman Oaks, CA.

## MISAG AND MANOUSHAG JINBASHIAN



Mr. and Mrs. Misag Jinbashian with their children.

Misag and Manoushag Jinbashian's 50th Wedding Anniversary was celebrated in Los Angeles, CA, on January 8, 1989. The festive occasion was attended by about 35 relatives and close friends. These included Mr. and Mrs. Jinbashian's son, Manuel; daughters, Mrs. Arpi Geuvjelian and Mrs. Houri Gulbengian; daughter-in-law, Hasmig; sons-in-law, Avedis and Eddie; and grandchildren, Ari and Eddie, Jr.

## AMAA REPRINTS "YOLJULUK": AMERICAN MISSIONARY'S ACCOUNT OF THE 1915 MASSACRES

The Armenian Missionary Association of America (AMAA) recently published a new edition of "Yoljuluk," a book long out of print. The book, first published in 1928, was written by Dr. W.N. Chambers, an American missionary who spent most of his life in Anatolia and describes his experiences there over the years. This new edition has an introduction by Dr. Fred Assadourian, Chairman of the AMAA Publications Committee, who describes the book as "a simple but fascinating description of the author's close observations of Armenians, Kurds and Turks in the Erzerum and Adana regions during 45 years as a missionary of the American Board of Commissioners for Foreign Missions."

Chambers cannot be accused of either prejudice against Ottoman Turks and Kurds or blind partiality toward Arme-

nians. He analyzes Turkish mentality and Kurdish characteristics—both good and bad features—and notes the friendships he has had among them on all levels. In a similar analysis of Armenians, he proceeds from a survey of some faults to favorable qualities and concludes that an Armenian "is brainy—essentially democratic in his instincts—progressive and industrious—has a high sense of social parity and the sanctity of family life," and that "Armenian women have preserved the family life of the race in a remarkable way."

Besides describing his missionary activities, the author provides illuminating thumbnail sketches of Armenian history and the growth of Protestant Armenian churches in Turkey. His remarks on the three sets of Armenian tragedies he has personally witnessed—the 1895 massa-

cles in Erzerum, the 1909 massacres in Adana, and the 1915 deportations from Adana—would put to shame any present-day attempts by historical revisionists in the United States and Turkey to downgrade the severity of these events.

This work by a non-Armenian author bears witness to the atrocities perpetrated by the Turks against Armenians. It belongs on the bookshelf of every Armenian who is interested in the Genocide; it makes a particularly suitable gift for his or her non-Armenian friends.

**Yoljuluk** has a length of 125 pages plus seven pages of photographs. It is available at \$5 per copy from the **Armenian Missionary Association of America, 140 Forest Avenue, Paramus, NJ, 07652. Phone: (201)265-2607/2608 or toll-free (800)637-2260.**

## BOOKS ON ARMENIAN HISTORY AND HERITAGE Available Through the AMAA Book Service Program

**SMYRNA 1922**, Marjorie Housepian Dobkin. The story of the destruction of the legendary city. 275 pp.; pb. No. 177. \$15.00

**THE TREATMENT OF ARMENIANS IN THE OTTOMAN EMPIRE**, V. Bryce. A monumnetal work presenting the documented account of the genocide of the Armenian people. 684 pp.; pb. No. 14f. \$22.50

**TURKEY & THE ARMENIAN ATROCITIES**, E.M. Bliss. A region by region description of the massacre of Armenians by the Turks. 574 pp.; pb. No. 16a. \$18.00

**AMBASSADOR MORGENTHAU'S STORY**, Henry Morgenthau. The documented account of the Armenian Genocide in Turkey in 1915. 407 pp.; pb. No. 75b. \$7.95

**ARMENIA: STATE/PEOPLE/LIFE**, Arthur Tcholakian. An illustrated history of Armenia from its early beginnings to present developments told in beautiful pictures. No. 92d. \$30.00

**THE PROUD ARMENIANS**, National Geographic Magazine—June 1978 Issue. An interesting article about Armenians. No. 94a. \$5.00

**ENGLISH-ARMENIAN/ARMENIAN-ENGLISH DICTIONARY**, Koushkdjian & Khantrouni. 416 pp.; hc. No. 101. \$30.00

**THE FORTY DAYS OF MUSA DAGH**, Franz Werfel. The world-famous novel about the 1915 heroic resistance of the Armenians of Musa Dagh. 824 pp.; pb. No. 119. \$9.95

**TORN BETWEEN TWO LANDS**, Robert Mirak. A comprehensive study of the Armenian Community in America. 364 pp.; hc. No. 121. \$25.00

**ARMENIAN NEEDLELACE & EMBROIDERY**, Alice Odian Kasparian. A unique photographic collection of more than 100 priceless specimens with instructions for making two dozen needlelace patterns. 127 pp.; hc. No. 120. \$15.00

**THE FIRST GENOCIDE OF THE 20TH CENTURY**, Mark Bedrosyan. The salient aspects of the genocide of the Armenian people perpetuated by the Turks. 479 pp.; pb. No. 123. \$19.95

**GENOCIDE-CRIME AGAINST HUMANITY**. Essays and documents. 202 pp.; pb. No. 131. \$8.00

**A BRIEF HISTORY OF ARMENIA**, Rev. Sarkis Papajian. A bird's eye-view of Armenian history. No. 140. \$5.00

**ODYSSEY OF AN ARMENIAN OF ZEITOUN**, Khoren K. Davidson. The story of mass deportation of Armenians. No. 151. \$14.95

**AMERICAN BOOK REVIEW (March-April 86)**. A collection of articles on the subject of Genocide. No. 154. \$2.00

**ARMENIAN ATROCITIES**, Arnold J. Toynbee. An objective account of the Armenian Genocide by Turkey in 1915. 125 pp.; pb. (Price reduced because of poor binding). No. 97b. \$1.50

**ARMENIA, THE CONTINUING TRAGEDY**, background information by commission of the churches on international affairs. 55 pp.; pb. No. 132. \$3.00

**ARMENIA: THE SURVIVAL OF A NATION**, Christopher Walker. The modern history of Armenia tracing the hopes and disappointments of the Armenian people prior to the Genocide of 1915. 446 pp.; hc. No. 111. \$35.00

**THE REV. KARA KRIKOR HAROUTUNIAN OR A GUILLESS LIFE**. Translated from Armeno-Turkish by B.B. Ajemian. 58 pp.; pb. No. 174. \$3.00

**THE ARMENIAN ANSWER TO THE ARMENIAN QUESTION**, Richard G. Melikian. 41 pp.; pb. No. 168. \$4.95

**NEITHER TO LAUGH NOR TO WEEP**, The Rev. Abraham H. Hartunian. A memoir of the Armenian Genocide. 206 pp.; pb. No. 056c. \$9.95

**THE ARMENIAN EVANGELICAL MOVEMENT**, Hagop Abraham Chakmakjian, Th.D. The author attempts to answer the question: why was the Armenian Evangelical Movement needed, born, and separated. 151 pp.; pb. No. 146. \$10.00

**THE CULTURAL CONTRIBUTIONS OF PROTESTANTISM TO THE ARMENIAN NATION AND NOTABLE ARMENIAN WOMEN OF HISTORY**, Yeghia S. Kassouny. 61 pp.; pb. No. 175. \$3.00

**ACADEMIES FOR ANATOLIA**, Frank Andrew Stone. A study of the impact of the educational institutions sponsored by the American Board of Commissioners. 363 pp.; hc. No. 133. \$29.50

### NEW PUBLICATIONS

**YOLJULUK**, W.N. Chambers. Random thoughts on life in Imperial Turkey. 125 pp.; pn. No. 182. \$5.00

**HISTORIA DA ARMENIA**, Aharon Sapsezian in (Portuguese) 201 pp.; pb. No. 183. \$10.00

**LE CIEL ETAIT NOIR SUR L'EUPHRATE**, Jacques Der Alexanian (in French). 384 pp.; pb. No. 184. \$10.00

**GENERAL ANDRANIK**, Antranig Chalabian 588 pp.; pb. No. 185. \$30.00

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Տօքթ. Վահէ Տարաքճեան ներկայացուց հիւրերը, հակիրճ տեղեկութիւններ տալով անոնց աշխատանքի ծիրին եւ համայնքին մատուցած ծառայութիւններուն մասին: Ան բեմ հրաւիրեց Վեր. Վ. Թութիկեանը, որ իր պատգամը ամփոփեց Լ. Թութիկեանի շատ իմաստալից մէկ պատմութեան մէջ՝ Թագաւոր մը որ կը փնտռէր յարմարագոյն անձը, որ կատարէր լաւագոյն գործը՝ յարմարագոյն ժամանակին:

Ապա տնօրէնը՝ Պրն. Արամ Պուլղուրճեան շնորհա-կալութիւն յայտնեց հիւրերուն, որոնք իրենց ներկայ-ութեամբ կը պատուէին այս կրթական օճախը եւ կը հետաքրքրուէին անոր ընթացքով: Ան առիթը յարմար սեպեց գովելու աշակերտները, որոնք Հայաստանի ազդեցիկ երկրաշարժին պատճառով, 18,500 Տոլար հանգանակութեամբ կը մասնակցէին իրենց քոյր-եղբայրներուն ցաւ ամոքելու աշխատանքներուն: Աշա-կերտութեան անունով, Պրն. Պուլղուրճեան չէքը յանձնեց Վեր. Ժանպագեանին, որպէսզի Աւետարանա-կանին միջոցաւ Հայաստան դրկուի:

Վեր. Ժանպագեան խօսեցաւ այսպէս, «Միւրեքի աշակերտներ, մենք բոլորս Հայ ենք, ու թէեւ պարագա-ներու բերումով մեր հայրենիքէն հեռու կը գտնուինք, սակայն մեր սիրտը հոն է, Հայաստան, ուր ամէն ոք



Պրն. Պուլղուրճեան աշակերտներուն անունով նուիր-չէքը կը յանձնէ Վեր. Մովսէս Պ. Տանպագեանին:

հայերէն կը խօսի, ուստի կանք, բոլորէ, շարժաւորը եւ բոլորը: Մենք կը գորգուրանք այդ փոքր հոգին վրայ, ուր ապրեք են մեր նախահայրերը: Հիմա այնտեղ վիշտ ու ցաւ կայ ահաւոր երկրաշարժին հետեւանքով: Մեր բոլորին օգնութեան կարիքը կայ: Ուրեմն, այս նուիրա-տուութեամբ դուք կատարեցիք լաւագոյն գործը՝ յարմարագոյն ժամանակին»:

Յարգելի հիւրերուն խօսքերը տպաւորեցին աշակերտ-ները, նոյն ատեն հոգեկան գոհունակութիւն պատ-ճառելով անոնց: Յետոյ, ուսուցարանին մէջ անոնք հիւրասիրուեցան եւ առիթը ունեցան զրուցելու ներկայ եղող ուսուցիչներուն հետ ու շրջելու կարգ մը դասա-րաններ:

Դպրոցական կեանքի ընթացքին աշակերտներու յիշողութեան մէջ թանկագին պահեր կը մնան: Այդ թանկագին պահերէն մէկն էր մեր առաջնորդներուն այցելութիւնը: Գոյց տուած սէրն ու գորգուրանքը Մերտինեան վարժարանի տեսչութեան, ուսուցչական կազմին ու աշակերտութեան հանդէպ:

Ժամէթ Քասունի

մէջ մնալու տենչը պատճառ կ'ըլլայ որ 1936-էն ետք ծառայէ իբր անգլերէն լեզուի դասատու Թըրփոլիի Ամերիկեան դպրոցին եւ Հայէպի պետական երկրոր-դական դպրոցներէն մէկուն մէջ: Անոր անձնական կեանքի տխրիւրը եւ յատուկ կարողութիւնները աչքի կը զարնեն, որով 1943-ին կը հրաւիրուի որպէս տնօրէն Բեթէլ վարժարանին: Տասնվեց երկար տարիներ կը ծառայէ այդ հանգամանքով, իր բոլոր կարողութիւնները սպաս դնելով նոր սերունդը որպէս հայ եւ քրիստոնեայ դաստիարակելու աշխատանքին:

Կրթական երկարամեայ ծառայութիւն ունեցող այս մշակը ունէր նաեւ ուրիշ աշխարհ մը: Ան միեւնոյն ատեն նոյն չափով եւ աւելիով հոգեւոր մարդ էր: Պատանի հասակէն հոգեւոր կեանքի փորձառութիւն ունենալով, փափաք կ'ունենայ հոգեւոր գործիչ ըլլալու եւ Պէյրութի Աստուածաբանական Դպրոցէն շրջանաւարտ՝ 1954-ին կը ստանայ քարոզչութեան արտօնութիւն: Հմտացած էր Աստուածաշունչի գիտութեան մէջ, շայն սերտելով եւ կարգաւոր չորս լեզուներէն՝ հայերէն, ֆրանսերէն, անգլերէն եւ թրքերէն: Աւետարանի սկզբունքները իր կեանքի սկզբունքները դարձնելով, հոգեւոր ու բարոյական բարձր չափանիշներու բարոյիչը եղած է որպէս ապրող օրինակ:

1958-ին ընտանիքը կը կազմէ Օր. Նուէր Թըրաշեանի հետ, եւ երկուքով կը շարունակեն ազգին ու եկեղեցիին ծառայութեան մէջ: Անոնք կ'օրհնուին երկու զաւակներով: Եսթեր՝ ներկայիս Տիկ. Քիւնզապեան՝ երեցիկին, Փօլ՝ Միւրթեան արտօնաւ թարգմիչ եւ Աստ-ուածաբանութեան բարձրագոյն ուսումի հետամուտ Մ. Նահանգներու մէջ:

1960-ին կը հրաւիրուի որպէս տնօրէն Հայ Աւետ. Շարժման-Թաթիկեան Երկր-Վարժարանին, եւ այդ համագումարով կը ծառայէ մինչեւ 1966, երբ կը ստանձնէ Թրփոլիի Հայ Աւետ. Եկեղեցիին հովուական պաշտօնը՝ տեղւոյն Հայ աւետարանական վարժարանին տնօրէ-նութեան առընթեր: Շնորհիւ իր անխնայ ջանքերուն, եկեղեցին կը վերակենդա-նայ, պատրաստ՝ կատարելու իր առաքել-ութիւնը: Մէկ տարի ետք կը ձեռնադրուի: Լիբանանի այդ խաղաղ անկիւնին մէջ կը խորացնէ իր սերտագիտութիւնները, եւ իր մտահոգութեան առարկայ կը դառնան կիրակնօրեայ դպրոցները եւ հոն գործածուելիք դասագիրքերը, եկեղեցի-ներու պաշտամունքները եւ երգեցողու-թիւնը: Իր մտահոգութիւնները մէկ առ մէկ փարատելու հեռանկարով, կը ձեռնարկէ անխնայ աշխատանքի: Իր

հովուական եւ կրթական պարտականու-թիւններուն զուգահեռ, ճայնագրեալ երգարանի մը պատրաստութեան գործը կ'ամբողջացնէ: Միւրթիւնը կը հրատա-րակէ զայն որպէս իր պաշտօնական երգա-րանը 1971-ին: Կը մասնակցի կիրակնօր-եայ դպրոցի դասագիրքերու շարքի մը պատրաստութեան աշխատանքներուն, կը տանի թարգմանչական որոշ աշխատանք, եւ անոր հրատարակութեան աշխատանք-ներուն, պատասխանատուութիւնը յանձն առնելով լոյս կ'ընծայէ դասագիրքերու շարքը:

Աստուածաշունչի լեզուական սրբա-գրութիւնը իր սրտին շատ մօտիկ ձեռնարկ մը եղած է: Այս ուղղութեամբ ալ բաւական աշխատանք կը տանի, սակայն ֆիզիքա-կան տկարութիւնը արգելք կը հանդիսա-նայ, ինչպէս կ'ըսէ ինք առիթով մը. «Այս գործը պէտք էր սկսէի 60-ական տարի-քիս . . . »:

Երբ կը թեւակոխէ 70 տարիքը, Վեր. Հայտօսեան հանգստեան կը կոչուի, սակայն կ'ընդունի շարունակել Թրփոլիի եկեղեցիին ծառայութիւնը՝ Կեդր. Մարմինի կոչին ընդառաջ երթալով: Երբեմն վտանգաւոր պարագաներու տակ, Վեր. Հայտօսեան ամէն շարժումով իր կ'երթայ Թրփոլի պաշտամունք կատա-րելու:

Հաւառակ իր յառաջացած տարիքին, Վեր. Հայտօսեան բնաւ չ'մերժեց բեմական ծառայութեան հրաւերներ տարբեր եկեղեցիներէ՝ սովորաբար տօնական օրերու առիթով: Այսպէս, Հայտօսեան ամբողջ ծառայած են Այնճարի, Հոմսի, Քիւնզապի եւ Հայէպի Նահատակաց եկեղեցիներուն մէջ:

Վեր. Լուիսի Հայտօսեան

Վեր. Հայտօսեան մատուցած է նաեւ ծառայութիւններ այլ մարզերու մէջ: Ան ղեկավարած է երգչախումբեր, առաջ-նորդած է Ջանից ընկերակցութիւններ, մասնակցած է համազումարներու, դասա-ւանդած է երաժշտութիւն եւ ճայնա-գրութիւն:

Գնահատելու համար երկար տարիներու իր անսակարկ ծառայութիւնը, Մ.Ա.Հ. Ա.Ե. Միւրթիւնը 1982. համաժողովի ընթացքին պարգեւատրեց զինք Միւրթեան պատու շքանշանով:

«Ապրիս, բարի եւ հաւատարիմ ծառայ, մըտիք քու Տէրոջ ուրախութեան մէջ» խօսքը ան լսեց իր այնքան սիրած Փրկիչէն 2 Նոյեմբեր 1988-ին, երբ փակեց իր աչքերը այս աշխարհին:

Մ. Միւրթեան

## THE REV. HOVHANNES AGNERIAN MEMORIAL FUND

A special scholarship fund has been announced to honor the memory of Rev. Hovhannes Agnerian, a well-known member of the Armenian community of Montreal. The scholarship is open to all young people of Armenian background who plan to study religion and serve as a minister in the Arme- nian Evangelical community at large. The Rev. Agnerian died recently in Mon- treal, where he had built up and served the Armenian Evangelical community over the past eleven years. Prior to his service in Montreal, the late Rev. Agnerian had performed a similar role with the Armenian community in Lebanon. The scholarship fund is being set up by his family in co-operation with the Arme- nian Evangelical Church of Montreal to commemorate the dedicated work he did throughout his life for his Armenian heritage and for his church.

Contributions are tax deductible and may be made to the Armenian Mis- sionary Association of America (AMAA) for "The Rev. Agnerian Memorial Fund".

## ՎԵՐ. ԼՈՒԹՅԻ ՀԱՅՏՕՍՈՒԵԱՆ

Մեզի շատ սիրելի երէց եղբոր ծննդեան վայրն ու թուականը՝ Մարաշ, 1907: Տեղ մը, ժամանակ մը, որ հայ իրականութեան համար շատ բան կը նշանակէ. համիտեան բռնակալութիւն, խիստ հալածանք, տն- տեսական քայքայում, սակայն այս կացութեան առընթեր՝ գեղեցիկ երազ- ներու, վառ յոյսերու, մշակութային հետաքրքրութիւններու ոգեւորում եւ

ազգային ազատութեան տենչի արտայայ- տութեան շրջան: Ահա այս ենթահողին վրայ, Յովհաննէս եւ Եսթեր Հայտօսե- եաններու ընտանիքին մէջ կ'աւելնայ նորածին մը՝ Լուիսի անունով: Հայրը, հիմնադիր-տնօրէն Հայ Աւետ. Բեթէլ վարժարանին, անոր նկարագրի կազմա-ւորումին մէջ բարեբար դեր կը կատարէ: Ընտանիքին մէջ ստացած դաստիարա-

կութիւնը կը շարունակուի Հալէպ Դպրոցին, ապա Պէյրութի Ամերիկեան Համալսարանին մէջ:

Կրթական առաքելութիւն եւ տեսիլք ունեցող մարդը 1933-ին Կիպրոսի մէջ իր քրոջ՝ Երանուհիին հետ դպրոց մը կը բանայ, սակայն նիւթական դժուարու-թիւններու պատճառով երեք տարի միայն կը գոյատեւէ: Ուսուցչական ասպարէզին

# OBITUARIES

## YULIA GULESSERIAN KETENJIAN



Mrs. Yulia Gulesserian Ketenjian

On May 31, 1988, Yulia Gulesserian Ketenjian passed away, leaving behind her mortal body to join in spirit the source of everlasting life.

Yulia Ketenjian was born on June 22, 1912, in Adana, Turkey, the daughter of Mr. and Mrs. Dickran Gulesserian. Although passionately interested in science, she gave up a possible career in research to marry Dr. Yervant Ketenjian of Aleppo, Syria, and moved to Beirut, Lebanon, in 1938, ultimately mothering four children. In 1963, with her husband, she moved to Pacific Palisades, California, and lived happily among family and friends.

During her life, Yulia was very active in the Armenian Protestant community. She was elected the first woman trustee of the First Armenian Evangelical Church of Beirut, Lebanon, served as President of the Women's League, and with her husband was a devoted friend and supporter of the Armenian Missionary Association of America (AMAA). A creative and sensitive person, she began painting in her early 60's and won numerous awards for her watercolors and sculptures. In addition to having a one-woman show of her major works in Pacific Palisades, CA, she was active in the art community of Los Angeles and the Liaison Francaise.

At a relatively young age, Yulia was afflicted by cancer, and was given the prognosis of an early demise. Yulia was a different breed. She had a very profound faith in God and an extraordinary conviction that she would overcome her ailment, that defied all reason. But reason was not her venue. Faith and willpower were her weapons. She wanted to employ all avenues that held any promise, and in spite of the ordeals of major surgeries, her per-

sistence in believing that she would overcome her illness was so powerful that she became an inspiration to an entire community of "healthy people." For Yulia was a person who lived her faith and acted on her convictions. One of her favorite verses from the Bible was: "Commit your way unto the Lord; trust in Him, and He will act." Psalm 37:5.

Yes, Yulia truly believed that God's way was the perfect way and that God delivers on the promise. She saw life as beautiful and good, and always expected a positive outcome. For her, every outcome was a positive outcome. Discouragement, despair and pessimism were total strangers. One could always go to her for support because she was able to make you see the bright side of any situation.

"Do your best, and leave the rest," she would say. Meaning, "Leave the rest of God, and He will make it right." And a lively, happy glow would encircle her face and her eyes would sparkle with joy, and you could feel within her the sense of freedom and energy that came with faith and trust and acceptance and she would forge a partnership with the gift of living without fear and regret, taking you with her, if you wanted to go.

For Yulia, life was a gift and an adventure. It was meant to be lived with zest and to its fullest measure. She loved to travel, explore and discover. But when the choice was between her own enjoyment or that of her responsibilities as a wife and mother, she sacrificed herself without even a hint of displeasure, cheerfully and wholeheartedly.

Illness and disease were not acceptable components or alternative ways of living. To live was her right; there was to be no compromise. And hence, she used her indomitable will to overcome everything that came her way; and overcome, she did. Yes, Yulia was a winner to the end. She came to this world as a winner, and she exited as a winner. She never accepted defeat.

We, your children, want you to know, Mother, that we love and respect you with the love and respect that you gave us and taught us.

We want to tell you, Mother, that we embrace and hug you because we remember how you embraced us, loved us, encouraged us, and nurtured us.

We want you to know, Mother, how much we admire you for your courage and tenacity; your cheerfulness in suffering; your saying, "I am fine," on every occasion, to the very end, even though you could not talk any longer. We want you to know, Mother, that we know how much you cared for our suffering when your only concern should have been yourself.

Don't think for a minute that we didn't notice how you never complained about your state; how you never wanted to burden us with your pain; how you never asked for any help; and how, from the beginning to the end, you dedicated your life for our happiness.

And we want you to know, Mother, that we will always live with the memory of your last triumphant gesture, your angelic smile with which you said goodbye, as your everlasting spirit overcame your mortal body.

We love you, Mother.

By: Ani Ketenjian Simonian, Ara Yervant Ketenjian, Vera Ketenjian Bos and Dickran Yervant Ketenjian.

## REV. MIHRAN BAZIKIAN

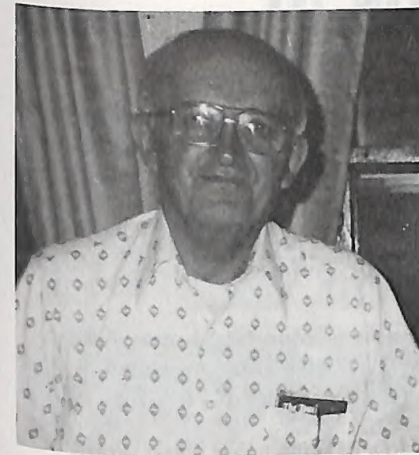
Rev. Mihran Bazikian, 79, of Weehawken, NJ, passed away on January 1, 1989, after suffering a series of strokes. For many years he had faithfully served among the Armenian community of Metropolitan New York.

Born in Aintab, Turkey, Rev. Bazikian was the fifth of six children born to Garabed and Hripsime (Tashjian) Bazikian, who were originally from Dikranagerd. Garabed, a well-to-do merchant, was a Christian gentleman. Mother Hripsime, also a devout Christian, was from a prominent Dikranagerd family. Her father, Tomas Tashjian, had served as an honorary consul of the Persian government in that city. Hripsime, in particular, had been strongly influenced by the *Christosasiradz*, the spiritual renewal movement within the Armenian Apostolic Church.

The family's happy home life was shattered by the tragic events of 1915. When the genocide began, Garabed was apprehended. Turkish friends of his (according to later accounts received by the family) sought to secure his freedom. All he had to do was, in some superficial way, recant his Christian faith and accept Islam. When he refused, he paid for it with his life. His wife, who had been praying that her husband would not renounce his faith, had her prayers answered.

Mother Hripsime now had to look after her large family by herself. They stayed for a while in the Middle East. However, with the help of a relative already in the United States, Krikor Tashjian, the whole family reached American shores by 1922 and settled in New York City. There Mihran attended the public schools.

While still in the Middle East, he had a Christian conversion experience, giving his heart to Jesus Christ as the Savior from his sins. Once in America, his involvement in the things of the Lord continued. He attended Sunday school at New York's Calvary Baptist Church. He also became involved with the



Rev. Mihran Bazikian

Armenian Brethren Church of New York City, and later helped found its youth group, the Armenian Brethren Crusaders. Possessed of a certain boldness, he was not afraid of personal witnessing or preaching in the open air.

Wishing formally to prepare himself for Christian work, he attended the former National Bible Institute of New York City, from where he graduated in 1935. In 1937, he graduated from Gordon College (then located in Boston, MA) with a Bachelor of Theology degree. Around 1940, he was ordained as a Baptist minister by William Ward Ayer, the famed radio pastor of New York's Calvary Baptist Church. Around this time also, he helped found the Armenian Brethren Church of Providence, RI.

In April, 1942, he married the former Adrienne Paravonian of Waukegan, IL. The couple remained in Waukegan until 1948, where he was serving as the pastor of the Armenian Evangelical Church.

In 1948, the family moved to the New York area and settled in Weehawken, NJ. Here he continued his involvement in Christian work while laboring as a photoengraver to provide support for his family. He preached, for instance, at the 50th anniversary of the Armenian Presbyterian Church of West New York, NJ (now of Paramus). In the mid-1950's, he became the pastor of the Armenian Brethren Church of New York City (later of Weehawken, NJ). He remained in this position, intermittently, for over 20 years, finally relinquishing the post around 1980. In June, 1985, this church honored him for his years of service and conferred on him the title of "Pastor Emeritus."

Retiring from his photoengraving job around 1974, he spent his later years preaching occasionally at the Armenian Brethren Church, doing supply pastoral work for the American Baptist Convention, acting as a chaplain for the Armenian Old Age Homes of New York City and Emerson, NJ,

shopping for his family, working around the house, and enjoying the presence of his grandchildren.

Strongly Evangelical in his theology, he stood for the fundamentals of the faith "once for all delivered to the saints." He also appreciated the work of God going on in different denominations and welcomed the charismatic renewal in the Roman Catholic Church. He retained a love and respect for the Armenian Apostolic Church as well. In his preaching he stressed the necessity for his listeners to be born again or saved, that believers should have the deepening work of the Holy Spirit within them, the need for Christians to be outspoken in their Gospel witness ("There is no such thing as a silent Christian," he used to say), and to live upright, godly, happy lives among people in the world. He sought to live such a life among the people he served. He was well loved for his sincerity, earnestness, and warmth.

Rev. Bazikian is survived by his wife, Adrienne; his sons, Charles, Daniel and Paul; his daughter-in-law Aida (Mrs. Charles Bazikian); and his grandchildren, Rachel, Lydia, Obed, and Philip.

## ALICE (KESHISHIAN) NOURKHANIAN

Submitted by Ephronia Mugar

Alice (Keshishian) Nourkhanian was born in Aintab, Turkey, to Moses and Victoria (Hadidian) Keshian. She had lived in Beirut, Lebanon, but in 1954 had come to the United States and lived in California for 35 years.

It was in Claremont, CA, where she passed away in her sister Ephronia and brother-in-law Rev. Youhanna Mugar's home on January 9, 1989.

Alice loved life very much. She was a very helpful person. She loved and respected elderly people. Many times she gave parties for them in her home.

She was very creative and artistic and did beautiful needlework. She was an excellent homemaker. A lover of flowers, wherever she lived you were sure to find a beautiful flower garden created by her hands.

Dear Alice: Had I have been the golden letters on your tombstone, I would surely have told the passersby, the sad, sad story of your tragic life. The merciful Lord knew all about her wounds and came down with His glorious miracle to heal her.

About ten days before she ended her earthly pilgrimage, she completely surrendered herself to Jesus, who redeemed her, purifying her in His precious blood, shed on Calvary's Cross.

The peace and serenity of the Holy Spirit filled her, and thus she found her real joy in the Lord.

She firmly believed in the AMAA and, therefore, left a sizeable amount in her Will to

this organization, as a living memorial in her name, the proceeds of which are to be used for the poor.

Donations in her memory may be sent to the AMAA.

**The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.**

- |                              |                      |
|------------------------------|----------------------|
| <b>Momjian, Rebecca</b>      | <b>Oct. 10, 1988</b> |
| Montevideo, Uruguay          |                      |
| <b>*Kilijian, Arshalous</b>  | <b>Nov. 2, 1988</b>  |
| Cincinnati, OH               |                      |
| <b>*Karian, Michael</b>      | <b>Nov. 3, 1988</b>  |
| Cranville, OH                |                      |
| <b>Moosesian, Zabelle</b>    | <b>Nov. 6, 1988</b>  |
| Arlington, MA                |                      |
| <b>Kasparian, Frank</b>      | <b>Nov. 10, 1988</b> |
| Arlington, MA                |                      |
| <b>**Kalagian, Beatrice</b>  | <b>Nov. 13, 1988</b> |
| Troy, NY                     |                      |
| <b>Gagosian, Ann K.</b>      | <b>Nov. 19, 1988</b> |
| Cotuit, MA                   |                      |
| <b>Nalbandian, Khristo</b>   | <b>Nov. 20, 1988</b> |
| Cliffside Park, NJ           |                      |
| <b>Bedian, Yenova</b>        | <b>Nov. 23, 1988</b> |
| Los Angeles, CA              |                      |
| <b>*Tatios, Louise Mary</b>  | <b>Nov. 25, 1988</b> |
| Broomall, PA                 |                      |
| <b>*Mesropian, Serpouhi</b>  | <b>Nov. 27, 1988</b> |
| Canoga Park, CA              |                      |
| <b>*Kupelian, Vahey</b>      | <b>Dec. 9, 1988</b>  |
| Bathesda, MD                 |                      |
| <b>*Avesian, Sidney</b>      | <b>Dec. 15, 1988</b> |
| Birmingham, MI               |                      |
| <b>*Orchanian, Luther</b>    | <b>Dec. 19, 1988</b> |
| Flushing, NY                 |                      |
| <b>Takakjian, Florence</b>   | <b>Dec. 24, 1988</b> |
| Upper Darby, PA              |                      |
| <b>Apelian, Garo</b>         | <b>Dec. 25, 1988</b> |
| Granada Hill, CA             |                      |
| <b>*Vartanian, Geni</b>      | <b>Dec. 25, 1988</b> |
| Hartsdale, NY                |                      |
| <b>*Merigian, Marie</b>      | <b>Jan 5, 1989</b>   |
| St. Claire Shores, MI        |                      |
| <b>Haygooni, Haig</b>        | <b>Jan. 6, 1989</b>  |
| Bronx, NY                    |                      |
| <b>Kirian, Mirjan</b>        | <b>Jan. 7, 1989</b>  |
| Fair Lawn, NJ                |                      |
| <b>*Smith, Nevarte M.</b>    | <b>Jan. 8, 1989</b>  |
| Klamath Falls, MA            |                      |
| <b>*Nourkhanian, Alice</b>   | <b>Jan. 9, 1989</b>  |
| Los Angeles, CA              |                      |
| <b>*Melkonian, Vehanoush</b> | <b>Jan. 11, 1989</b> |
| La Grange Park, IL           |                      |
| <b>**Sagatelian, Asdine</b>  | <b>Feb. 1, 1989</b>  |
| Ormond Beach, FL             |                      |

**\*Memorials were designated for AMAA.**

**\*\*Bequest Assigned.**

# WILLS: A FINAL CONTRIBUTION TO GOD'S WORK AND A WORTHY CAUSE

Your personal Will, in addition to being the simplest legal way to distribute your estate, can also be a creative and inspiring testimony to your love for God and your Armenian Christian heritage.

After the needs of your loved ones are met, why not include the Armenian Missionary Association of America, Inc. (AMAA) as a beneficiary? Of course, if you have already written your Will, you can have your lawyer add a simple codicil to provide such a gift. You can bequeath a certain dollar amount, or a percentage of your estate or just include AMAA as residual and final beneficiary.

## General Bequest

"I give and bequeath to the Armenian Missionary Association of America, Inc. (AMAA), headquartered at 140 Forest Avenue, Paramus, NJ, the sum of \$\_\_\_\_\_ (and/or

the securities or other property described herein, namely, \_\_\_\_\_) to be used for the general work of the Association as directed by the Board of Directors of the AMAA."

## Residuary Bequest

"The rest, residue and remainder of my estate, both real and personal, wherever situated, I give, devise and bequeath to the Armenian Missionary Association of America, Inc. (AMAA), headquartered at 140 Forest Avenue, Paramus, NJ, to be used for the general work of the Association as directed by the Board of Directors of the AMAA."

**NOTE:** Since Wills are controlled by state rather than federal law, it is advisable to consult an attorney who knows the laws of the state where you live or where your real estate is located.

We have copies available of material on Wills and Bequests, Deferred Giving and Life Income Trusts. Those interested in receiving a copy of one or more of the following brochures please mark the appropriate box or boxes and return to:

**The Armenian Missionary Assoc.  
140 Forest Avenue  
Paramus, NJ 07652**

- ☐ How to Write a WILL that Works
- ☐ What Difference does a WILL Make?
- ☐ Why All the Bother About WILLS?
- ☐ What Happens if There is No WILL?
- ☐ 37 Things People "Know About WILLS that Aren't Really So"
- ☐ Giving through Your WILL
- ☐ The Gift You Can Take Back
- ☐ How to Give More by Giving Securities
- ☐ Twelve Ideas from the WILLS of 12 Famous People
- ☐ Living Trusts Can Be Giving Trusts
- ☐ Giving Through Revocable Living Trusts
- ☐ Giving Through Life Income Plans
- ☐ Giving Real Estate
- ☐ There's Will-Wisdom in a Testamentary Trust
- ☐ What Every Giver Should Know About Taxes
- ☐ Has Your WILL 'Expired'?

Return this form to:

Moses B. Janbazian, Executive Director  
Armenian Missionary Association of America, Inc.  
140 Forest Avenue, Paramus, NJ 07652

- ☐ I have included AMAA in my Will.
- ☐ I plan to include AMAA in my Will.
- ☐ I would like more information.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

State: \_\_\_\_\_

Zip: \_\_\_\_\_

Phone: ( ) \_\_\_\_\_

**Armenian Missionary Association of America**

140 Forest Avenue  
Paramus, NJ 07652

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666 WEST 207 ST.  
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